

James the Greater, Apostle

An anthropological approach to its syncretism in America¹

Lic. Liliana Madrid de Zito Fontán²

Knowing the cultural and ethnic diversity in America is an outstanding debt. In Argentina we live with Andean roots groups, case of the Argentine Northwest, whose cultural reference what is the Andean World, specifically, Bolivia and Peru. Vision and worldview is different from ours. Enter their religion and their logic implies away our Western eyes. ancient, absolute wisdom. This note is just an approach to the world, that respect and I learn. Currently, they survive millenarian practices observed in myths, rites, dances and attitudes that are "hidden" and coincide with celebrations and rites of Christian worship. This phrase reminds me of a noble Peruvian head while being interrogated by a extirpator of idolatry: "Father You do get tired to take away these idols? Put this hill that this is the God we adore "(a phrase curaca the Jesuit Francisco Patino) Villagómez 1649 (Madrid and Outes Coll; 2001: 21)!

Apostle Santiago

From the history of the Apostle, Hector H. Schenone (1992: 711) states that the martyrdom of James is briefly narrated in the book of Acts of the Apostles. Herod Agrippa began a great persecution against Christians and sent to behead Santiago. The Apostle continues Schenone- would have been beheaded and his body transported to Compostela 25 de Julio. The disciples picked up after the martyrdom and a ship without a rudder but driven by an Angel, took him to the coast of Galicia. The legends of the apparition of the Virgin on a pillar of Zaragoza, the transfer of the body of Santiago in Galicia and its appearance in the Battle of Clavijo are the convictions by which the people of Spain declares its religious and patron hero. Schenone infers that the image of Matamoros is back to medieval legend (Schenone; 1992: 711). Cristina Martin states the following: "the legend that would have been born around Santiago as the savior of Spain from the Saracens at the Battle of Clavijo (circa 844 AD) went to the New World and the Holy now becomes savior Indians subjugated by the devil and the power of their oppressors. Thus, the legend of Santiago "Matamoros" in favor of the Reconquista was re-used skillfully in Mexico and Peru to justify the rapidity of conquest, making it a "magical deity" that helped the meager Spanish armies to "kill Indians" (Martin ; 1994: 161). With colonization enters epically to America. Combatant race, riding his white horse, layer the wind, brandishing his sword in either the right hand or the left, penetrates each of the new cities founded settling in the popular imagination through myths with which sincretiza or it juxtaposes it. Later the situation is reversed: Santiago Matamoros, James Mataindios (Aztec, Maya and Inca). Santiago, starts new battles, so that during the occupation of the French in Mexico (XIX century) Santiago helps Mexicans to win the race. In Peru fight against Chileans in Bolivia against Paraguay during the Chaco War. And so. The episodes that traces were embodied in the vast artistic and popular repertoire made of different materials, that of San Santiago are in

¹ 1 Trabajo publicado en la Revista El Notariado Argentino. Buenos Aires. 2004

² Lic. En Antropología. Directora de Museo Pajcha de Arte Étnico Americano de Salta (Argentina)

museums, private collections and household saints of his devotees in America. Lately under the hooves of his horse are called "uncles" or zupay (hell "almost benevolent" that inhabit the mines of Potosi and Oruro in Bolivia). Cities with the name of Santiago peopled America: Santiago de Querétaro (1531, Mexico), Santiago de Cuba, Santiago de los Caballeros of Guatemala (1524), Santiago de Atitlan (Guatemala), Cali (1540, Colombia), Santiago Tunja (1539, Colombia), Santiago de Guayaquil (1537, Ecuador), Santiago de Leon de Caracas (1567, Venezuela), Santiago del Cercado in Lima (1590, Peru), Parroquia de Santiago (1572, Cuzco, Peru) town of Santiago de Yucay (Peru Cuzco-), Peoples of Santiago in the Peruvian Collao, Santiago de Chile (1541), Jesuit Mission of St. James (1610, Paraguay), Santiago del Estero Argentina (1552) (Gutiérrez Da Costa Ramon ; 1994: 69-90). Cultures and ethnicities of thought and religion animist and non animist, especially agro-pastoral type, give the benefits and evils of mortals. The story of the saint is nurtured every step of particularities and differences in their long gallop. Breaks with the sound of bells and neighing. James and his "army" of Santiagos up dust settles, unleashing rain, shooting rays. Almost four centuries saw and still see his white horse. Christian saints is the most followers had. Santo and horse with similar prominence. This is evidenced by the profusion of images in niches, prints, paintings, sculptures, reliquaries, etc., which are observed in all homes, even in the most humble. The variety of iconographic representations surprises. Coated, without it, with silver hat and feather, horse harness (saddle, stirrups silver or wood), he is seen wearing brocadeada layer bullfighter and gold threads; Andean, or the typical garb of where he is worshiped. Military dress with winged hat carrying his sword in his right hand. At other times it is worn on the left. His proud stamp also looks without coat, hat and feather headdress as a noble Spanish knight of the Middle Ages. The raw material is vast and supports: wood, maguey, lead, oil, zinc, silver, gold, stone, copper, ivory, and so on. Great Holy equestrian, as you go through the roof and floors is adding attributes, clothing, features. "The Indian is enraptured in contemplating the Holy horseback, with martial air and sañudo fierce and handsome captain hat covered the head with silver, raised wide skirt, revealing her arrogant face; incarnate cloak with gold fringe on the back, armed his right hand flaming sword in attitude downloading the soul of infidels that have been put daring to step, and who makes them crushed with heavy hooves of his steed "(Paredes, M .Rigoberto; 1920: 4). Magnificent Santiago that dazzles with its image. Prince, Pattern, Tata, Tatay ... The Tata is revered in America, it is made of flesh and blood, claims the life of man as well as its flaws or benefits. It is ambivalent, dual, good and bad. It is feared. San Santiago, tatita, tatay, patron of magicians, healers doctors in the Southern Andes. On the other hand, who it is touched by a ray of one to three times and survives is a dedicated, popular, magician or healer doctor does. Santiago is the Patron of Healers. Thus its function is to ensure the powers in the mechanism of the cures. Santiago patron of the flames and sheep, Santiago patron of cattle rustling and patron of pastors to those who steal their cattle. "In Apurimac and Cuzco the patron of cattle rustlers Santiago is almost good. Go horseback, using sheep hat, carries a bond of woven leather, bolas and dagger in his belt, woolen scarf around his neck, leather saddlebags, woven multicolored blanket tied around the waist, the style of the Indians region, including those rustlers. These rustlers steal before have ceremonies in seeking protection for their illegal activities Santiago. They are complicated "payments" in which objects liked by Santiago incinerated. Following completion of the raid they offer another thanksgiving ceremony, especially when achieved their purposes and had no regrets casualties. Victims of rustlers, also target this Santiago (almost good) asking him to not help the thieves, who steal their cattle, and to care for the rustlers "(Arce and Flores Ochoa; 1994: 244) . Compostela pilgrims honor the martyr in

the Old Continent. Thousands of devotees leave from different parts of Europe towards him. In the New World, in addition to venerate, he is honored by giving offerings, alcohol, "food" or payments prepared for your taste in every imprecation. Accompany the healers in their cures, in all prayer is present Tatay Santiago. He could not lack wife, the virgin of Candelaria or in Central America, Santa Ana. His faithful companion, Santa Barbara, patron saint of artillerymen, Ringers, is considered special protection against storms and lightning and fire that derived therefrom (Schenone, 1992: 172). Santa Barbara has close relations with the beam, is the companion of struggle Santiago. In your party (December 4) have to work hard, lest he fall lightning. It is the patron of young unmarried women (Van der Berg, 1985: 172). In his head the holy shines a glow (attribute) with flaming silver rays. Myths of Pre-Columbian origin The slinger of the Milky Way The syncretism and juxtaposition been linked to Santiago with gods and religious practices throughout the Americas, as we said, with adoptions and adaptations. "The Indians of Peru and Bolivia represented their god of Thunder before the Spanish conquest or during the early years that followed. He is depicted as the figure of a man dressed resplendently as weapons and wearing a sling and a mace. According to a myth his sister kept the rain in a jar Illapa broke his sling when the pleas of the inhabitants of the earth, who craved liquid clouds he surrendered. The crackle sling when released was the thunder, the stone was lightning, and lightning was the glare of the garments of God. The rainwater coming from the celestial river that is the Milky Way. " (Girault, 1988: 51). In Peru, the mestizo chronicler Felipe Guaman Poma de Ayala draws a sheet and transcribe the text that figure below 1615 ?. This is "The First New Chronicle and Good Government" with a deep iconographic message. The historic event took place in Cuzco in 1536? with the defeat of Manco Capac II. The title of the film "Conquest, Miracle of Saint James the Great, Apostle of Jesus Christ in Cuzco". The chronicler drew Santiago Mayor with a helmet in his left hand carrying a banner with two flags while the shield is attached to the left arm. Under the horse is a noble Indian crushed wearing a helmet axsu with Inca warrior. The text of Guaman Poma says, "Mr. Santiago Mayor of Galicia, an apostle of Jesus Christ, in this hour they were surrounded Christians made another big miracle God in the city of Cuzco, say they saw with his own eyes that lowered the Mr. Santiago with a big thunder, and lightning fell from heaven to the strength of inga called Sacsaguamán, which is pucara of inga [...] and as he fell to the ground the Indians were astonished and said they had fallen Yllapa, thunder and lightning sky, caccha, Christians, for Christians. They say it came on top of a white horse, carrying the said pen horse, suri and much caparisoned bell, and the holy all armed, with his shield and its flag and red blanket and his sword drawn, and it came with great destruction and very many Indians dead and disrupted the entire siege of Indian Christians who had ordered Mango Inga and carrying the holy lot of noise and it frightened the Indians [...] and since then the Indians to call him and say lightning Santiago and so heard the infidels Indians and saw him fall to the ground as holy lightning "(Guaman Poma, 1993: 310). And so like thunder and lightning, divinity Illapa (triune deity comprising the thunder, lightning and lightning) "enter" to Santiago. Let us not forget the mythical slinger who now is Illapa Santiago. Juxtaposition and syncretism that until now observed in northern Chile, Bolivia, Peru, and Northwest Argentina. We note that this deity of thunder and lightning controls natural forces (rain, hail, ice, snow, cold), as well as the wind (Ankari or wayra) and Hurricane. It is interesting to work Regalsky (1993: 64) which states that Jampiris (healers) of Ragaypampa (Cochabamba, Bolivia) prepare offerings called "Gloria table" designed to "the spirit of thunder" (Illapu - Santiago) offered in places where metal found stones formed by lightning. Metraux describes the Thunder this way: "After the Inti, the sun, Viracocha, the god most revered by the Incas was Inti-Illapa, Thunder pitcher Ray, the

master of hail and rain" (Metraux, 1962: 57). As an epilogue Santiago harmonises and regulates the forces of nature, good and bad winds, lightning, hail, storms. He is revered and feared by the peasants. In northern Chile, Peru, Bolivia and Northwest Argentina needs "payments" (offerings) which implies a permanent sacrificial debt. Otherwise, Santiago send hail or storm. Tatay, tatay Santiago'll take to the temple, "you have to tie Deno'll fall to the ground by these surly trails when I get the rest you will not be guá dehatar you send us hail and fuck us bean, tatay, or the pope. " "... When it's your day we took him to the chapel to make it blessed by the parish priest." Offerings, payments plus the Christian blessing reinforce an ancient ritual. "... We must unleash every break to Santiago, is not going to be angry ..." (Personal Communication, Salta, 2004). As a corollary to this note, I think worth quoting the phrase of a thinker, Edgar Morin: "Until the early twentieth century dominated the Western perspective [dominates] scientists of all disciplines. Considered [and consider] what they saw [the other social and cultural] as an archaic world of great children living purely animist, mystic or neurotically. He had not realized that coexisted both rationality and magic in those societies. So, as I had not seen that there was magic in our society while rationality, and even within our rationality. Thus, the scientist must also be located in the world which is to try to understand completely alien world that will study "(1995: 432)

Liliana Madrid de Zito Fontán

Bibliografía

Arce Elizabeth K. y Flores Ochoa Jorge A; Santiago en Los Andes Peruanos. Historia y Cultura Nro.23. Fundación BHN. La Paz, Bolivia,1994

Girault, Louis; Rituales en las Regiones Andinas de Bolivia y de Perú. La Paz, Bolivia. 1988 Publicado en Revista del notariado Argentino. Buenos Aires. 2004

Gutiérrez Da Costa, Ramón; Historia y Cultura Nro 23 Editorial Fundación BHN. La Paz, Bolivia, 1994

Madrid Liliana y Outes Coll, Diego; El Camino de los Ángeles Andinos. Editorial GOFICA, Salta, Argentina, 2001

Martín, Cristina; Historia y Cultura Nro 23 . La Paz. Editorial Fundación BHN.1994

Metraux, Alfred; Los Incas. Du Seuil, Paris, 1962.

Paredes, M. Rigoberto; Mitos, Supersticiones y Supervivencias Populares de Bolivia. Editor ARNO Hermanos. La Paz, Bolivia. 1920

Poma de Ayala, Felipe Guaman; El Primer Nueva Corónica y Buen Gobierno [1615?].

Fondo de Cultura Económica. Lima, Perú. 1993

Regalsky, Pablo; Los Jampiris de Ragaypampa. CENDA. Cochabamba, Bolivia, 1993

Schenone, Héctor H.; Iconografía del Arte Colonial, Los Santos. Ventura Publisher. Buenos Aires. 1992

Schnitman, Dora Freíd; (compiladora) Nuevos Paradigmas, Cultura y Subjetividad; PAIDOS, Buenos Aires, 1995

Van der Berg; Diccionario Religioso Aymara. C.E.T.A. Iquitos, Perú. 1985